tion of separative active consciousness in a separative movement; but this takes place not in the true self, but in the force of active being, in Prakriti.

This hypothesis we adopt in preference to the others, because none of the others taken by itself will hold or will square with all the facts of existence. Integral Brahman cannot be in its integrality the source of the Ignorance, because its integrality is in its very nature all-consciousness. The One cannot in its integral conscious being exclude the Many from itself, because the Many would not then at all exist; at most it can stand back somewhere in its consciousness from the cosmic play so as to enable a similar movement in the individual being. The Many in the integrality or in each self of the Many cannot be really ignorant of the One or of others, because by the Many we mean the same divine Self in all, individualised indeed, but still one in conscious being with all in a single universality and one too with the original and transcendent Being. Ignorance is therefore not the natural character of the consciousness of the soul, even of the individual soul; it is the outcome of some particularising action in the executive Conscious-Force when

it is absorbed
in its works and forgetful of self and of the total
reality of the nature. This action cannot be that
of the whole being or of the whole force of being,—
for the character of that completeness is whole
consciousness and not partial consciousness,—it must
be a superficial or partial movement absorbed
in a superficial or partial action of the consciousness